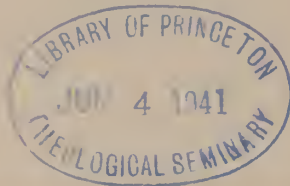




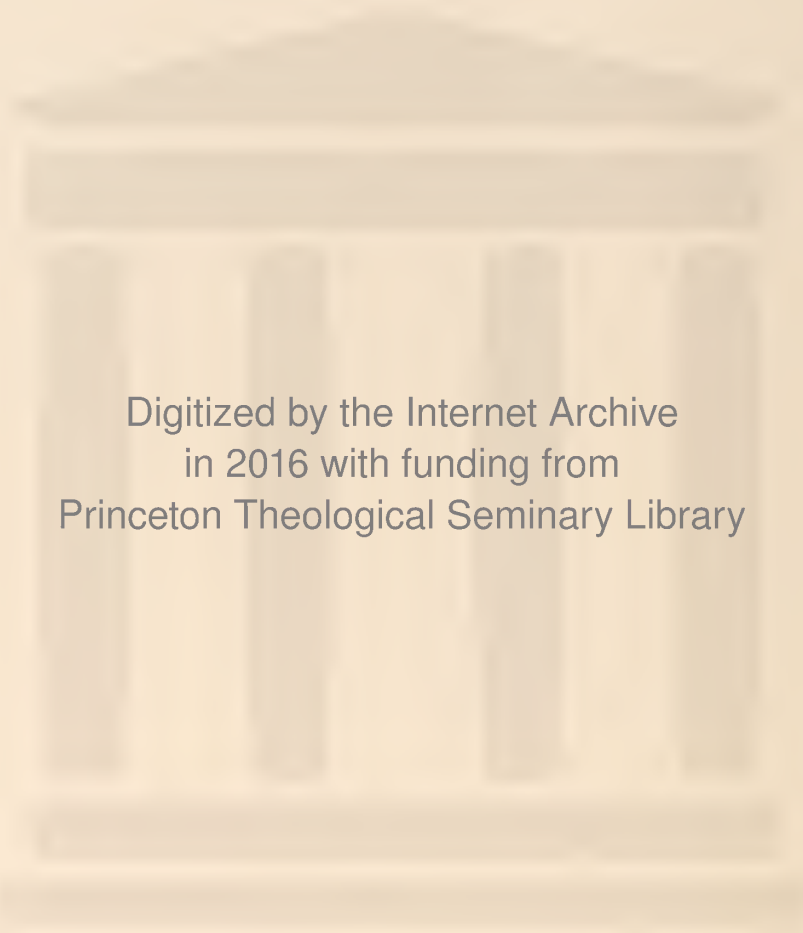
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# The Princeton Seminary Bulletin

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Vol. I

PRINCETON, N. J., NOVEMBER, 1907

No. 3

In May the first issue of the BULLETIN was sent out and met with general approval from the students, the alumni and the friends of the institution. At that time 2500 copies were issued and the distribution was made as thorough and general as possible. A similar number of the present issue will be sent out, and it is the desire of the Registrar to see that copies are sent to all college libraries and to those men who are contemplating a Seminary course. The alumni can aid by sending addresses of such men to Rev. Paul Martin, Princeton, N. J.

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All of the rooms in the three dormitory halls have been improved during the summer and the rooms in Alexander and Brown Halls were furnished anew throughout, while the Hodge Hall rooms, already well furnished, were supplied with new carpets. The students can show their appreciation of this effort on the part of the authorities for their comfort by giving thoughtful care to maintain the pleasant appearance of the rooms and by avoiding unnecessary mutilation or wilful destruction of the new furnishings.

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*The Princeton Theological Review* for October, which has just been issued, contains the following articles: "Augustine's Doctrine of Knowl-

edge and Authority", by Dr. Warfield, a continuation of an article begun in the July number.

"The Priesthood of Christ in the Epistle to the Hebrews", by Dr. Vos, a continuation of an article begun in the July number.

"Deuteronomy and the Argument from Style", by Harold M. Wiener, A.M., LL.B., a continuation of an article in the April number.

"Sheol and Pit in the Old Testament", by Sidney Zandstra, A.M., B.D.

In addition to these there are the usual number of able reviews of recent theological literature.

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Through the generosity of Mr. John Converse, the Seminary Extension Work in Philadelphia has been begun. The usual arrangement is for ten students to visit the city from Saturday until Monday, and to investigate and participate in various lines of Christian work.

As far as possible, each student is under the personal supervision of some pastor, who directs his movements and suggests different fields for observation and service. It is expected that each member of the Middle Class will pass at least six Sundays in Philadelphia during the present Seminary year. On their return to Princeton the men discuss with Prof. Erdman their experience and impressions in a special class

for the study of "Methods of Christian Work".

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At the meeting of the Board of Trustees, on Tuesday, Nov. 12th, it was determined to erect for the Seminary a central heating and lighting plant. In the near future, therefore, all rooms and buildings will be heated by steam and lighted by electricity.

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The Christmas Holidays will begin at noon on Dec. 21, 1907, and work will be resumed according to schedule on Monday, Jan. 6, 1908.

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A reception was given to the students by the Faculty in Lennox Library on Thursday evening, Oct. 31.

## Personal Preparation for the Christian Ministry

An address by Professor Charles R. Erdman, delivered in Miller Chapel, at the opening of the ninety-sixth year of the Theological Seminary, Princeton, on Friday, Sept. 20, 1907.

It is a great privilege to extend to the students of this Seminary, in the name of the Faculty, a most cordial welcome, at the beginning of another year. You are to be heartily congratulated upon the fact that you are candidates for the Gospel ministry. No other calling is more full of privilege and opportunity; no other sphere of service more sacred or exalted. And it is in view of the very nature of this office, and the difficult character of its duties, that a preparation is demanded peculiarly careful, thorough, and complete. It is in a sense true that the experiences in earlier life, and the intellectual discipline which precedes the theological course, are a partial prepa-

ration for the ministry; it is also true that the whole life of the minister should be one of development, and enlarging capacity for work; yet, according to the wise provision of our Church, three years of very special preparation are expected of all who are to exercise this high office; and it is to these three years of privilege and opportunity that special reference is made in speaking to you for a time, this morning, on the subject of *Personal Preparation for the Christian Ministry*.

The preparation required is, obviously, not within the gift of any seminary; nor is it the inevitable result of a continued residence at any institution of learning; it is the outcome of conscious effort, of persistent self-discipline, of patient individual endeavor. The theological curriculum and its accessories are not a machine for making ministers, they are but instruments which may be used in fitting oneself for the highest of all spheres of service; and it is to encourage you to the wisest and most diligent employment of all your present opportunities that particular stress is laid at this time upon the *personal*, the essential, phase of preparation for your appointed work.

I. *Physical* health has well been called "a prime requisite for success in the Christian ministry." While we remember illustrious examples of men, who have accomplished great service in spite of bodily infirmity, and have found the strength of Christ "made perfect in weakness," it is evident that strength of body is the usual condition of the largest and most efficient Christian work. We have gone to-day a long distance from the view of St. Francis, who called his body his "fra-



ter asinus", and fortunately we stand with St. Paul, and believe that our bodies are "temples of the Holy Ghost;" and we regard it as a Christian duty to keep the temple in the best possible repair. It is therefore incumbent on us, in preparing for the ministry, to acquaint ourselves with the laws of hygiene, and to acquire those habits which make for bodily health.

Lowell reminds us that when Cardinal Wolsey built the College of Christ Church at Oxford, "his first care was the *kitchen*"; and one who is planning to be a minister in Christ's Church to-day need not think it beneath his dignity to begin his preparation by learning what, for him, should be the imperative rules of *diet*. Many a sermon which has cost a week of labor is rendered worthless by a Sunday morning breakfast. Indiscretion, haste, ignorance, and indulgence are chosen instruments of the Enemy for incapacitating the servants of the Lord.

*Rest* and *work* are both included in the Fourth Commandment, but laziness, the besetting sin of the ministry, often becomes a habit while one is in the Seminary; and here, on the other hand, some become possessed by the fatal delusion that the best work can be accomplished after ten o'clock at night.

*Recreation*, especially in the form of physical exercise, is a familiar condition of health. A candidate for the ministry needs to learn what forms of exercise are best adapted to his needs—and sometimes to discover that the most violent exertion is not necessarily the most healthful, that open air is the best tonic, and that a minister should seek to enlarge the capacity of his chest rather than the muscles of his arms.

The expansion of the lungs and the *culture of the voice* should, in fact, engage his most serious attention. The Gospel is not receiving a hearing in some churches to-day, because it is not being preached so that it can be heard. What advantage is our learning and our piety if the occupants of the pews cannot discern what we are trying to say? It seems commonly to be supposed that a good voice is a special gift of God, and that we can envy, but not acquire, "*power* in utterance". A voice is indeed a rich talent, yet no physical capacity yields such large returns for patient training and careful exercise as does the voice. Let us not excuse ourselves, but in seeking to strengthen and protect the vocal organs, and in endeavoring to preserve all the laws of health, let us seek to make the body a fit instrument of the Holy Ghost.

"Let us not always say,  
'Spite of this flesh to-day  
I strove, made head, gained ground upon the  
whole.'  
As the bird wings and sings  
Let us cry, 'All good things  
Are ours, nor soul helps flesh more, now, than  
flesh helps soul.'"

II. The *Intellectual* equipment which a minister is supposed to secure is peculiarly broad and comprehensive. He is expected to be acquainted with history, with literature, with science, with philosophy, with art. He is to-day confronted with grave social and industrial problems. He is required to know the world in which he lives and the age to which he speaks. Our own Church has ever been rigid in its requirements, and unflinching in its insistence upon "an educated ministry". It has never considered piety and learning as debatable alternatives, but as complementary necessities. We have attempted to shun

the Scylla of an "arid intellectualism" no more than the Charybdis of an "irrational emotionalism". We have agreed with the Englishman who soberly affirmed that "a minister *must know something*".

However, the very breadth of the field to be traversed suggests that, during the three years of special preparation for the ministry, there should be a careful concentration of mind upon those subjects which are specially germane to the ministry.

After some fourteen years of primary, academic and university training, a student may be supposed to possess a certain breadth of view, a definite foundation of intellectual attainment. That view should be broadened, and upon that foundation one should continue to build during all his ministerial career. However, in the brief time allotted for definite theological study, a candidate for the ministry should throw himself with all enthusiasm into the task of mastering the departments of the seminary curriculum. He finds here enough to engage his whole energy. He is supposed to traverse the wide field which is known by the inclusive title of Christianity. He is to investigate its documents in their original languages, to trace its rise and progress, to investigate its profound problems, to define its great doctrines, to show its place in the history of the world. These and similar studies demand the most careful and consecutive thought and effort. Never until his seminary days, is one expected to dwell in this great sphere of truth, and never after his theological course is completed may he find such opportunities for quiet and uninterrupted research. Many men do themselves the injustice

of slighting their theological course. Some grow impatient of its disciplines in their desire to begin the actual labors of the ministry, and others neglect its courses because of a fond dream of future days of leisure, which never come. There is place for an earnest plea for hearty devotion to the tasks which are immediately before you in your seminary classes. Or, to speak more definitely still, this is much the same as saying that one should, during his theological course, devote himself primarily to the study of the Bible. To this one book all the theological disciplines stand definitely related.

Christianity is a system of revealed truth, and this truth is comprehended in the Sacred Scriptures. He will never lack a message for his age who knows the will of God as set forth in the Word of God. Nor will he usually lack an audience. The tide has strongly set to-day in favor of simple, clear, consecutive, expository preaching. Other things being equal, he surely will secure the best intellectual preparation for the Christian ministry who makes the study of the Bible the supreme aim in his seminary course. For "all scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works".

III. *Spiritual preparation* is, however, most of all necessary for the Christian ministry, and quite as obviously it is that portion of one's preparation which must be in its prosecution peculiarly personal. The discipline it suggests is in a sphere known only to the individual soul and to God. What this preparation is in its essence, may



be illustrated in the experience by which Isaiah was prepared for his prophetic work, and may possibly be most briefly comprehended by his words, "I saw the Lord". The Christian minister is called to be a prophet. The real character of his calling is not that of performing religious functions as a priest, nor yet that of administering religious institutions, nor that of a moral teacher; his privilege is to *speak to men for God*; and to fit him for that service he must himself first catch a vision of the unseen. The minister of Christ must be conscious of the reality of Christ; and during these days of special preparation no yearning should be so profound, no effort so continued, as that of coming to see more and more clearly the holiness and power of our Lord.

It may be given to us in some such way as to Isaiah. The suggestion is that he was worshipping in the temple when the beautiful structure seemed to dissolve and disappear while in its place there appeared the very court of heaven and the prophet saw the Lord seated upon a throne surrounded by the Seraphim who sang the responsive song suggesting His holiness and might. It may be that the appointed hours for public worship, and the meetings for united prayer, and the occasion of special services will be used of our Lord to reveal Himself to us;—surely they will be if there, by conscious, personal effort, we "seek Him with the whole heart".

Another means of making Christ real to us is the seeking His aid in the performance of daily tasks, and for the victory over besetting sins. Such reliance upon Him in times of effort is a habit of mind which may be acquired

here, and, as a result, every faithful effort will be a summons to remember Him. Then as to our temptations, never will they be more real and yet more subtle than during these days of theological study. Among them are the familiar foes of laziness, pride, envy, doubt, selfishness, unkind and evil thoughts. Here is the place to secure the victory. Now is the time to learn how to conquer. We are often told that a seminary is the hardest place in the world to maintain a high degree of spiritual experience. Let one only endeavor here to practice the virtues of Christ in the power of Christ, and he will catch anew the vision of the face of Christ.

Our companionships are specially designed to aid us in spiritual vision. During our seminary course are formed our strongest friendships for life. Here is enjoyed a peculiar intimacy of fellowship. Such was the avowed purpose of the founders of this institution. Let us appreciate this privilege, and not fail to improve the opportunity of talking with our closest friends on the most precious themes of Christian faith and Christian life. Nothing so quickly clarifies our vision as the sympathetic touch of a trusted friend, and nothing makes Christ so real as the effort to reveal Him to someone we love.

Of course the most familiar but the supreme method of making Christ real is the habit of secret prayer. It is a habit formed with great difficulty, and maintained by constant effort, but it is the open secret of every true seer. Let me quote from the recently published letters of Forbes Robinson, late Fellow of Christ College, Cambridge: "We must dare to be alone and to think.

Definite habits of real devotion, these we must make and keep to and renew and increase." "Now is the time to learn, to force yourself to learn, to pray—to pray not for a few minutes at a time, but to pray for an hour at a time—to get alone with yourself—to get alone with your Maker." "You must *make* 'quiet time' at all costs. Give up work if need be. Your influence depends finally upon your own first-hand knowledge of the unseen world, and on your experience of prayer. Love and sympathy and tact and insight are born of prayer."

By these methods and by others which may come to mind, Christ does become increasingly real; but the result is not the "beatific vision" of which the mystics speak; it is rather the condemning vision of which Isaiah wrote; it is not so much a delightful experience of spiritual rapture, as an appalling revelation of self. "Woe is me for I am undone", cries the prophet, "for I am a man of unclean lips." As we see Christ more clearly day by day, we shall be the more conscious of our own unworthiness for the high calling of the Christian ministry; yet as we continue to gaze upon Him, and as we see Him revealed in His word, we shall know too the blessed reality of His sanctifying work. We may not see "a live coal from off the altar", but we shall see Him "Who died for us and Who lives forevermore". We shall know by experience His ability to save us from the guilt and power of sin. We shall hear more distinctly His call for messengers voiced in the miseries and distresses of a sinful world, and we shall yield ourselves to Him with whole-hearted dedication, saying with love and passion: "Here am I, send

me". By such experiences as these we shall be truly prepared to become ministers of Jesus Christ.

But, in view of our crowded days, someone is saying, How can we find the time;—and remembering past failures some are saying, We have not the strength. Take then these two concluding words: *diligence, dependence*. Let us seek only to wisely use all the hours of each day. Beneath the curious old clock in the south transept of Exeter Cathedral these words are written: "*Pereunt et Imputantur*". Neither physical, nor intellectual, nor spiritual progress will be as rapid as we may desire; but as we think of the swiftly passing hours let us be able to give a good account of each.

Yet let every effort be put forth in conscious dependence upon the Spirit of Christ who dwells within. As we remember that the body is His temple we shall find it more easy "whether we eat or drink or whatever we do," to do "all for the glory of God". As we seek to acquaint ourselves with the Bible, He will therein reveal Christ to us, for it is of the very essence of His work to "take of the things of Christ and to show them unto us." And as we seek to prepare ourselves for a true spiritual service, let us be comforted by the belief that if we are truly dedicated to Christ He will give us the preparation we need for His work, as we "reflect His glory and are changed into His image even by the Spirit of our Lord".

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### The Fall Conference

The Fall Conference was opened by an address by the Reverend Dr. Davies of Philadelphia, chairman of the Com-

mittee which had in charge the arrangement of the Conference. Dr. Davies dwelt upon certain elements that are essential to the success of the minister.

The evening address was delivered by the Reverend A. T. Pierson, D.D., on the subject of "Prayer". Dr. Pierson employed a chart, which presented in a vivid manner his message, which concerned the various levels of prayer, beginning with "Vain Asking". It was suggested that this was due, first to Sin; or, second to Selfishness; third to Heartlessness; fourth to Unbelief. The next level of prayer was characterized by four stages: first, as one desiring good; second, as a child of the Father; third, in the name of Jesus; fourth, by the power of the Spirit. The highest level of prayer had also its four gradations: first, Immediate answer; second Answer delayed and designed; third, Denial with compensation; fourth, No apparent answer. The address was searching and stimulating and abounded in scriptural illustrations.

The Tuesday morning session was opened by an address by the Reverend Russell Conwell, D.D., of Philadelphia. The address was on the subject of the "Institutional Church" and explained some of the processes by which Dr. Conwell has accomplished his great work in connection with the Baptist Temple. The second address was by Dr. Woelfkin.

The afternoon session was opened by a most helpful and practical discussion of Sabbath School work. The speaker was Mr. Charles G. Trumbull, editor of *The Sunday School Times*. He took as his subject "What is the Sunday School".

The second and third addresses were by Dr. Kitttridge and Mr. Converse.

The substance of these addresses is given elsewhere.

The closing address of the series was given by Dr. Pierson on the subject of the "Minister and His Bible". It suggested the need of patient perseverance in Bible study, and of true spiritual insight in order to comprehend the message of the inspired Word.

The Conference was well attended and proved to be of great helpfulness and power.

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### Address of John H. Converse, Esq., at the Fall Conference

The subject upon which I am to speak is "What the Layman in the Pew Needs from the Minister in the Pulpit".

I assume that I am at liberty to discuss this topic broadly, indicating various particulars of what the layman has a right to demand of the minister in all the various relations involved in the latter's office.

First. Character. The minister should have the personal qualities and attributes which will compel the respect of the community. He should be an example of holy living. His personal character should be above reproach. He should be faithful in all the duties which become an ambassador of Christ—charitable so far as his means may permit; sympathetic, unselfish, patient, upright in the discharge of his business obligations, a loyal citizen, and an exemplary member of society. He should be in the world but not of the world. The days of wine-bibbing and fox-hunting parsons have passed, and a higher type of manhood is demanded of the minister to-day, so that he may be an example to his flock.



It does not, however, follow that in the matter of proper and reasonable recreations, he should not do as other men do. He may indulge himself, for the sake of his physical well-being, in all healthful and invigorating sports. Tennis and golf, rowing and horse-back riding, and even base-ball, if he is so inclined, and can slide to a base, may be appropriate pastimes. I confess, however, that I draw the line at football. Moderation in all, nevertheless, is desirable. You will not, I am sure, emulate the Scotch minister who was so fond of golf that, in the choice between that game and the ministry, he decided to give up the ministry.

Second. He should be a leader. His position inevitably places this responsibility upon him in his church. He should, however, carefully distinguish his duties of leadership. Preëminently, he should lead in the spiritual activities of his people, inspiring and instructing them in the service of the Master. He should endeavor, if possible, to find work for all. In business, he is a wise man who can train his subordinates to do his work. Much more is he a wise leader in spiritual affairs who can induce his members to do their share of spiritual work. In the material affairs of the church it were better that he have as little concern as possible. He should leave such to the trustees, throwing all financial responsibility on them. He should avoid being forced into the position of a canvasser or money-raiser. His time can better be employed in ministering to the spiritual needs of his flock and in leading them in all good works done in the name of the Master, for first, and obviously, among the duties of the layman, is the attention to the material and business

interests of the church. This should go without saying; but, unfortunately, it does not. In our church organization, as a rule, the spiritual work is distinct from the financial interests. But this distinction is too often disregarded. Trustees who are incompetent or unfaithful to their trusts are not uncommon. If there is anything which is clearly the duty of the layman, it is the responsibility for material affairs. The pastor should be absolutely free from all care in this respect. Is there anything more saddening and disgraceful than to see, as is often the case, the pastor staggering under the burden of the church's finances? The raising of money for interest on mortgages, for floating debt, for salaries and running expenses, is frequently all laid upon his unfortunate shoulders. Certainly this is not as it should be. Trustees, prudential committees, vestrymen, or whatever they may be called, can do no less than bear promptly and fully all the financial burden and responsibility. The pastor should be free to devote himself to the spiritual needs of his congregation and the extension of Christ's Kingdom.

But right here we are in danger of running on the shoals. Church business is not vital piety. There are those who find in the finances, the care of property, the renting of the pews, the policing, ushering and canvassing, the sum of their Christian experience. We may credit them literally with the preference only to be door-keepers in the house of the Lord. They have no higher spiritual ambition. Church politics, questions of office holding, the affairs of the denomination in all the lesser and greater courts of the church, engage all the energies and enthusiasm

of some, and they persuade themselves that these constitute vital religion.

Third. He should be a pastor. He should know every member of his flock as intimately as possible. He should cultivate their acquaintance socially, so that at the proper time he may approach and influence them spiritually. If his people are too many to make this possible, he should have one or more assistants, and should, in addition, bring the elders into service in visiting, counseling and instructing.

In order that he may do effectually his pastoral work, he should not allow himself to be too much absorbed in church business and ecclesiastical politics. Some duty of this kind, necessarily, devolves on every minister, but he should give the preaching and pastoral work the chief place.

Fourth. But you will consider the most important division of my subject the question of the kind of sermon to be preached, and I venture first, to express my conviction that every sermon should have a distinct evangelistic object, either guidance of the professing Christian, or the call to the unconverted.

The time has passed when the minister in the pulpit is the oracle on ordinary topics. In the early years of our history, such was undoubtedly the case. The great majority of men educated in colleges were those who were trained for the ministry. Both Harvard University, founded in 1636, and Yale, founded in 1718, had as their chief objects the education of men for the Christian ministry. It was not surprising, therefore, that the minister in those days occupied the position of a leader of thought. It was natural that his hearers should expect from him

discourses on important topics of the time; on themes connected with civic conditions, or even on scientific subjects. This is no longer the case.

Many of the occupants of the pews are to-day as thoroughly educated as the minister in the pulpit. It would be a work of supererogation for the latter to attempt to instruct them in science, in civics or in history. He has his own field in which he is supreme, and that is the Gospel Message.

As to the character of sermons, I have, personally, a very definite opinion. All sermons, in my judgment, should have, for their chief object, the saving of sinners and guidance in the Christian life. I would put everything touching these two topics under the general heading of Evangelistic. This need not in any way interfere with expository preaching or occasional doctrinal sermons, or other discourses on miscellaneous subjects. All should, however, have the one object, and, obviously, expository sermons fail in their object if they do not apply the Word of God to an evangelistic purpose.

In the same way, doctrinal sermons, very occasionally, may be used for a similar purpose. There are those who find a great obstacle to their acceptance of Christ in some of the doctrines of the church, and, therefore, some explanation should occasionally be made.

I think if I were a pastor, I would preach a course of doctrinal sermons occasionally, or else give a series of talks on doctrines at the mid-week meeting.

I have no desire, however, to give you only my own personal opinion. I have considered the subject to be of

such great importance that I have written to over one hundred Presbyterian laymen, asking their votes as to the kind of sermon which they prefer. For convenience, I divided sermons into six classes, as follows: Doctrinal; Expository; Critical; Current Topics; Guidance in Christian Life; Evangelistic—the call to the unconverted. The result of the vote is most interesting. It is as follows: Guidance, etc., 93; Evangelistic, 63; Expository, 51; Doctrinal, 22; Current Topics, 16; Critical, 5. Thus it is obvious that the consensus of opinion is decidedly in favor of evangelistic sermons; placing under this head, as I suggested previously, both guidance and a call to the unconverted.

Guidance in the Christian life is all-inclusive. It is not only the application of the Sermon on the Mount, but it is the adaptation of Christian principle to the every-day duties and obligations of the professed follower of Christ.

Under this heading may appropriately come instruction by the pastor to his people as to their obligation in giving for Christian work. There are many good men and women who have never been trained to give and who do not realize that this is one of their obligations. The duty of stewardship should be inculcated. The great work of the church can only be accomplished by an outlay of money. The payment of the pew rents or the envelope contribution for the support of the church is not sufficient. The 100 millions of heathen to whom it is estimated the Presbyterian Church is responsible for sending the Gospel Message, cannot be reached by the agencies available from the ordinary church collection. A sys-

tematic plan to this end is necessary, and it is a part of the pastor's duty to instruct his people in this obligation and privilege.

Another important feature in the matter of guidance is to impress upon the average Christian his duty of personal work. The occupant of the pew usually considers that this is part of the professional business of the minister. It is not realized that the obligation rests as well upon him or her as upon the man in the pulpit. The minister can render the most important service by training his people to do their duty in this respect.

I think it is safe to say that a timely word by a layman to a friend or relative, or business associate, will be sometimes more effective than even the word from the minister, for the latter will be considered more or less professional.

In the evangelistic movement in our church of late years, it may be said that this subject of personal work—of "Individual Work for Individuals", as Dr. Trumbull put it in his admirable book, has been brought to the front with renewed emphasis. More attention has been paid to this kind of evangelistic work within the last few years than for a long time before. The minister who will not only do this work himself, in his pastoral visitation, but train his people in such service for Christ, is fulfilling his highest duty.

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### Address of Dr. Kittridge at the Fall Conference

In his opening remarks Dr. Kitt-ridge stated that he should speak of the prayer meeting, in the old-fashioned meaning of those words, as a meeting



more social and informal than the Sabbath services, where the pastor is simply the presiding member, where all are free to pray or speak, and whose one purpose is the quickening of the spiritual life. He thought it unfortunate that a weekly lecture by the pastor should be substituted for the prayer meeting, whose value to the church cannot be overestimated.

But to make this circle of communion warm and uplifting requires earnest thought on the part of the pastor and the hearty coöperation of his people.

How then can we make the prayer meeting interesting and a spiritual power in the church?

The three divisions of the meeting are remarks, singing, and prayer. On the first, Dr. Kittridge made the following suggestions:

I. The pastor should not speak at the beginning of the hour, and for these reasons:

1. It is not his meeting, but that of the church. His opportunity is the two sermons on the Sabbath.
2. He is liable to speak too long.
3. There will be a reluctance to follow him, for the people will believe that he has exhausted the subject.
4. At the close of the meeting he can gather up the truths which have been uttered and press home the practical lessons.

The chapter to be read should be announced to the congregation either by cards embracing a number of meetings, or in the weekly calendar, or from the pulpit.

It is a good plan to request two or three gentlemen to be ready to speak and one of them to follow the pastor when the meeting is thrown open.

Choose your speakers from the different ages, for while you want those of a deep experience, there is an attractiveness in the enthusiasm of youth.

Do not urge persons to speak who cannot do so, owing to a constitutional diffidence. But most persons can say a word for Christ in the meeting, and this is all that you should want. Long addresses kill the meeting.

"Should women speak in the prayer meeting?" In all probability, they will not wish to speak. But if one is truly gifted, and has a spiritual message, do not prevent her speaking.

"What shall I do with cranks?" Repress them firmly but kindly, and they will not trouble you again.

## II. Singing.

1. Have as little formalism as possible. It is unwise to have the church choir lead the singing, as it gives the appearance of a musical performance. If a piano is used, have only a chord struck before the hymn is sung. A better way is for the pastor to lead, and every pastor should know how to sing. There should be a chair in every seminary, for the training of the voice.

2. Never give out an entire hymn, except perhaps at the beginning of the meeting.

3. Have a great deal of singing, but only one or two verses at a time, and let them be appropriate to remarks just spoken or following prayers for special objects. Thus the impression is deepened, for a hymn is a sermon in itself. Paul fully realized the value of singing in the meetings of Christians, for he wrote to the Colossian Church, "Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms and hymns

and spiritual songs, singing with grace in your hearts unto the Lord."

### III. Prayer.

This should be the chief feature of the hour, though often it is the least emphasized. We read that before the outpouring of the Holy Spirit on the Day of Pentecost, the "Apostles continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and His brethren". Jacob may have been a fluent talker, and very likely had a rich voice for singing, but nothing is said of this, but only that he was an Israel in prayer, and would not let the angel depart until he had received the blessing. Have many prayers in each meeting, but insist upon short prayers, and urge the brethren to confine their petitions to one object and not to embrace all the interests of the church and society and the world. Voluntary prayers are the best, but rather than have a pause, call on some one to pray.

Dr. Kittridge closed by saying:

"I have made these suggestions, prompted by my own experience during many years. I believe that a successful prayer meeting is possible in all our churches. I believe that such a meeting will deepen the spiritual life of the church, will check the alarming tendency to worldliness among professed Christians, will strengthen those who are fighting the battle of life, but are often discouraged, and will cement in closer bonds the fellowship of God's children. If the pastor is enriched in his own soul, if he has a burning desire to help and uplift his people, and asks earnestly the blessing from above, the fire kindled on the altar will draw, not only church members, but hearts that are hungry for the Bread of Life, that

long for the rest which only Jesus can give."

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## Alexander Maitland

Mr. Alexander Maitland died suddenly at Princeton on Friday evening, Oct. 25, from heart disease. Mr. Maitland had been in excellent health and spirits during his short visit in Princeton, where he was completing arrangements for the building of a residence for himself.

Mr. Maitland had been a Trustee of the Seminary since 1892. For a number of years he had been chairman of the Library Committee of the Board and later had become chairman of the Finance Committee, a position which he held at the time of his death.

Not being actively engaged in business, Mr. Maitland gave his wealth and energies to various forms of philanthropic work. Aside from his connection with the Seminary, he was a member of the Board of Foreign Missions of the Presbyterian Church, of the City Missions Board of New York City and a Trustee of the Presbyterian Hospital of New York.

Mr. Maitland also took a deep interest in art and educational enterprises. Besides holding membership in a number of art societies, he was a member of the Metropolitan and Natural History Museums of New York City and of the American Geographical Society. For a number of years he had been connected with the management of the Lenox Library in New York City, and later, when the libraries were consolidated, he was an active and efficient trustee of the New York Public Library.

Mr. Maitland was in his sixty-second

ond year at the time of his death. Mrs. Maitland, who is the elder daughter of Mrs. James McCosh, has been in delicate health for several years, and Mr. Maitland had most assiduously devoted himself to her care and comfort. They spent last winter in Egypt, and were to sail again early in November to spend the coming months in the same country.

The funeral services of Mr. Maitland were held in the Brick Presbyterian Church in New York City on Tuesday, Oct. 29.

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### Thomas Horace Cleland

The following communication has been received from an intimate friend of Mr. Cleland, a member of the class of 1906:

The alumni of Princeton Seminary will be much saddened to learn of the death of one of its recent graduates. On June 15 Thomas Horace Cleland '06 passed away. He was born in Shelbyville, Ky., May 19, 1882. After the completion of his theological course with the class of 1906 he was appointed by the International Committee as Travelling Secretary of the Student Volunteer Movement among the colleges of the Pacific Coast, preparatory to his leaving for the foreign field. Hardly had he entered upon the work when he was attacked with the first symptoms of a disease which in a short time proved fatal.

He had won many laurels in athletics, in oratory and in scholarship, and his life gave promise of great usefulness because of his marked ability and thorough preparation.

He was willing and happy to answer

the summons. There was no repining, and unwavering faith in the love and goodness of God was a source of strength and courage to the faith of others. Several days before his death he knew that he would not recover. He was happy in the thought of death because he knew that if he lived it would be the life of an invalid. He felt he was simply answering a call to higher service.

He was a graduate of Occidental College, in the class of 1903, and the funeral was held in the college chapel, as he had requested before his death. Appropriate addresses were made by President Baer and Professors Gordon and Stevenson. Extracts were read from his diary, which recorded the deep consecration of his life and loyalty to his Master.

The death of Horace Cleland has produced a profound impression upon the students and alumni of Occidental College, resulting in a deep realization of the need of some one to take up Cleland's work. The Student Volunteer Band of the college has undertaken, as a memorial to him, the support of a missionary in the foreign field.

His parents are residing in Long Beach, Cal., where his father is preaching. His brother Robert graduated this year from Occidental College, as valedictorian of his class, two days before his brother's death. It was a source of great joy to Horace that he could live until his brother had graduated.

The work and influence of the life of Horace Cleland cannot be measured. He will be remembered by those who knew him at Princeton as a noble Christian having a clear vision of duty,

a delight in service, and an earnest enthusiasm for the spread of the Gospel.

## Edward Shields MacConnell

The class of 1909 lost one of its most promising and popular members during the summer. Edward Shields MacConnell, of Parnassus, Pa., lost his life at Absecon, N. J., while trying to save the life of a friend. The two men, MacConnell and Claude Friendship, were sailing on the sound with two other men, on Aug. 6, when Friendship was thrown from the boat by a sudden gust of wind heeling it over. Friendship was unable to swim and MacConnell at once went to his rescue. The struggles of Friendship caused both to sink before the others could control the boat and turn to their aid.

The class of 1909, desiring to show their respect for the memory of their classmate and their admiration of the heroic act of Mr. MacConnell, have adopted the following resolutions:

WHEREAS, It has pleased God to call unto Himself our friend and classmate, Edward Shields MacConnell, and,

WHEREAS, A life full of inspiration to us and full of promise to the world has been so suddenly ended by heroic sacrifice and unselfish devotion, therefore be it

*Resolved*, That we, as a class, express our deep sense of personal loss in Mr. MacConnell's death, and that we extend our heartfelt sympathy to his family in their bereavement.

JAMES L. HYDE,

C. A. KELLER,

ROYAL J. SMALLEY,

Committee,

Class '09, Princeton Seminary.

## Mission Lectures

The Lecturer on Missions this year will be the Rev. Charles R. Watson, D.D., Secretary of the Board of Foreign Missions of the United Presbyterian Church. His subject will be "Missionary Work in the Nile Valley", a theme upon which he is especially competent, because the United Presbyterian Church have had this field almost to themselves and have worked it with marked ability and success, and because Dr. Watson is the son of a missionary on the Nile and has himself been engaged in the work in Egypt. The lectures are scheduled for Jan. 20 to 24. Dr. Watson is a graduate of the Seminary.

The Seminary will be favored with a second course of mission lectures this year by Rev. Horace G. Underwood, D.D., the pioneer missionary in Korea, who will speak of the wonderful progress of Christianity in that land. The date of these lectures is not yet determined.

## Lectures by Dr. Orr

A course of four lectures on "Some of the Greater Movements in Theology and Philosophy in Germany in the Nineteenth Century" were delivered in Miller Chapel in the afternoons from Sept. 30 to Oct. 3, by the Rev. Prof. James Orr, D.D., of the Glasgow College of the United Free Church of Scotland. Dr. Orr is well known to Princeton students as the author of several works in defense of the conservative view of the Old Testament and as a lecturer on the "Virgin Birth of Our Lord". Consequently, large audiences greeted him each successive



day. His lectures were instructive, being clearly set forth and elucidated.

The first lecture was on "The Relation of Nineteenth Century Theology to the Theology of the Eighteenth Century". Obviously, this lecture treated of the philosophy of each century in contrast to the other, showing its gradual development and the causes for it; at the same time, showing the dependence of theology upon philosophy and the intimate relation of the two. Having thus laid the broad foundation for the lectures, Dr. Orr on successive days spoke of Kant, of Hegel, and of Schleiermacher, of their philosophical systems and of their consequent influence upon theology. Throughout the course special emphasis was laid upon the interrelation of systems and the gradual development of one from the other, showing the progress of thought along the closely related lines of philosophy and speculative theology.

### The Stone Lectures

The lectures on the L. P. Stone Foundation were given this year at Miller Chapel from Monday, Oct. 14, to Saturday, Oct. 19. The lecturer for the course was D. Hay Fleming, LL.D., the honorary secretary of the Scottish Historical Society, and author of "Scotland after the Union of the Crowns", "The Story of the Scottish Covenanters", and other works on the history of Scotland. Dr. Fleming is admitted to be one of the leading authorities on the history of his native country, and in series of six scholarly addresses he presented his material on "The Causes, Characteristics and Consequences of the Reformation in Scotland".

### Summer Work

The Committee on Summer Work reported in part as follows:

The men in the present Middle and Senior Classes worked in at least twenty-seven different states east, west, central and south. A few worked in large cities, Washington, Boston, Philadelphia, but most of them in country places and small towns. One was in Wales, two in Canada, two in Scotland. Four men were in South Dakota and four in North Dakota. There were seven men in Pennsylvania and six in New Jersey. The farthest west was Oregon. The average length of service was four months. One man preached at 125 services.

The average audience for the Seniors was about seventy-five, and for the Middlers about eighty-five. The average audience for the individual men ran all the way from twenty-three to four hundred. Ten Seniors and Middlers had audiences averaging a hundred or over. It was not always the men who had the largest audiences who saw the largest results, because of the difference in the character of the fields. Thirteen Seniors reported eighty-eight professions of faith during their time of service, and fourteen Middlers reported eighty-six professions of faith during their time of service. Five men said that their work was not financially profitable to themselves. One man said that it was "moderately so but he could have used more".

When asked what department of the Seminary they had found most helpful in the light of their practical work, the answers were as numerous as the different departments. The Middlers had

found Old Testament History and Homiletics most helpful and the Seniors found English Bible and Systematic Theology most helpful. But the way in which the votes were scattered shows that the curriculum is well balanced, each course meeting the special needs of some one and the general needs of everyone.

Several men raised money for the erection of churches. One man built a church and raised two thousand dollars. Another raised \$700 and directed the building of a church.

Several men organized churches. One man raised fifty dollars for foreign missions and also secured pledges for \$375 to pay a minister for six months during the winter.

Another man, besides building a two thousand dollar church and raising half the money, started two Sunday schools. Another man started a successful mid-week prayer meeting at a summer resort where everyone said it could not be done.

On the whole, the men seem to have met with encouraging success in their summer's work and to have profited in every way thereby.

### Seminary Preachers

Upon invitation of the Faculty, the following ministers will preach in the Seminary Chapel and conduct the Conference upon the dates named:

Oct. 20—Rev. W. L. McEwan, D.D., of Pittsburgh, Pa.

Nov. 17—Rev. William Henry Roberts, D.D., Moderator of the General Assembly.

Dec. 8—Rev. Alexander Mackenzie, D.D., of Cambridge, Mass.

Jan. 12—Rev. H. J. Cody, D.D., of Toronto, Can.

Feb. 2—Prof. Henry van Dyke, D.D.

March 8—Rev. Donald Sage Mackay, D.D., of New York.

April 12—Rev. Theron H. Rice, D.D., of Atlanta, Ga.

The venerated Dr. Theodore L. Cuyler, who graduated from the Seminary in 1846, declined the invitation to preach in the following characteristic letter, which the Faculty has directed to be deposited in the archives of the Seminary in the Library.

"176 Oxford St.,  
Brooklyn, Oct. 5th, '07.

"Dear Brother:—

"Nothing would give me more delight than to accept your kind invitation if it were possible to do so.

"But at the age of nearly 86, my health is so uncertain that I dare not risk the strain of the two services you request.

"During the sixty-one years since I graduated from the *very dear* old Seminary I have gone more *often* to Princeton to deliver either sermons or addresses at the College, or the Seminary or one of the churches in the town than any alumnus of either institution! To decline this invitation therefore gives me a *sharp pang*—as you may well suppose.

"In looking over the record of a long and busy life no reminiscences are more pleasant than those connected with the *sixty* or *seventy* services performed at blessed old Princeton. I can hardly keep back the tears as I write this *reluctant* declination.

"Yours most fraternally,

(Signed) "THEODORE L. CUYLER."



## The Y. M. C. A.

The purpose of the Young Men's Christian Association in Princeton Theological Seminary has been to stimulate the spiritual life of this institution. The methods used in bringing about this result combine the stirring addresses of the public meeting on Tuesday evenings, with the thorough organization and constant activity of the various committees of the Association. Among the speakers already secured for this year and those who it is hoped can be obtained are the following: Rev. C. A. R. Janvier, Rev. Charles Stelze, Rev. C. R. Erdman, Mr. Chas. R. Towson of the International Committee, Mr. Robert E. Speer, Rev. J. E. McAfee, Rev. Charles L. Thompson, and Rev. A. T. Pierson, D.D. It is the policy of the Association for this year that each committee shall reach the highest efficiency yet attained, not only by perfecting plans which have been followed in past years, but by constantly pressing forward to new and greater achievements.

Some of the committee chairmen have announced their program of work for the year.

The Missionary Fund Committee, J. G. Holdcroft, chairman, expects to take pledges from the students as in the past for the support of both home and foreign mission workers representing the Seminary. This was done at a meeting held Oct. 29. Literature was distributed, and a strong popular speaker had been secured for that occasion. It is also planned to cultivate a stronger bond of friendship and interest between the men whom Princeton supports on these fields and the supporting body of students and

faculty. In addition this committee will have charge of literature and material which the home board will send from time to time to keep its needs and opportunities before the students.

R. A. Garrison, who is chairman of the City Mission Work Committee, announces that a schedule of engagements will be arranged as soon as possible. It is the purpose of the committee to arrange for a half-dozen trips this winter, extending from Friday to Monday. The plan of campaign is similar to that of last winter,—preaching, singing and personal work. Special services are also planned for children and for men.

The purpose of the Committee on "Neighborhood Work", under the direction of G. H. Fickes, is to secure from among the Seminary students teachers for Sabbath schools desiring such assistance; to provide services in needy mission fields, and to arrange regular preaching services where opportunity is afforded. Our aim is to assist rather than to control, for we believe this to be more conducive to permanent good.

There are about twenty-three Student Volunteers in the Seminary, one Post-Graduate, nine Seniors, eight Middlers, and five or more Juniors. A few other men, without having signed the Student Volunteer declaration, have formed the purpose of going to the mission field.

There is a prayer meeting of the band held every Wednesday morning at seven o'clock for fellowship in prayer. W. L. Hemphill is the leader of the Student Volunteer band.

Recognizing the importance of

knowing somewhat of the need, progress and opportunity in all parts of the world as to Christianity, the Seminary Y. M. C. A. is placing strong emphasis on Mission Study this year. A thorough knowledge of the crying needs and problems of the different fields must occupy no small place in the equipment of an efficient twentieth century minister. Believing this, the subject of Mission Study will be presented to *every* student in the Seminary this year, with a view of getting *every one to study* one or more fields—home or abroad. This presentation has been partially accomplished by a Mission Rally addressed by Dr. Janvier of Philadelphia, and a room to room canvass by members of the Mission Study Committee, of which O. V. Armstrong is chairman. The following is a list of the courses offered this year, with the leaders: Africa, "Day in the Dark Continent", or "Africa Waiting", J. H. Retief; China, "The Uplift of China", or "Dawn on the Hills of Tang", K. P. MacDonald; India, "The Christian Conquest of India", or "India and Christian Opportunity", C. H. Schwenke; Japan, "Sunrise in the Sunrise Kingdom", or "Japan and its Regeneration", J. W. Lewis; Philippines, "The New Era in the Philippines", W. L. Hemphill; Home Missions: "Aliens or Americans", or "The Challenge of the City", W. O. Garrett; General, "Religions of the Mission Fields", or "The Pastor and Modern Missions", or "The Evangelization of the World in this Generation", E. W. Warrington.

Other courses will be added if necessary.

Time and place of meeting are to be fixed by the classes.

## Faculty Notes

A new book by Dr. Warfield is to be published during the autumn by the American Tract Society. The title of the volume is "The Lord of Glory, a Study of the Designations of Christ in the New Testament with Special Reference to His Deity". The American edition of the book is ready for publication, but it being held back for a short time on account of the delay in the printing of the English edition, which is to be issued at the same time.

The Board of Directors have granted to Dr. John D. Davis, Professor of Oriental and Old Testament Literature, leave of absence for the second half of the Seminary year. Dr. Davis has completed twenty-one years of continuous service in the Seminary and desires to spend six months in study in the lands of the Bible.

The Rev. Jesse C. Cotton has been appointed by the Board of Directors to fill the vacancy in the John C. Green Assistantship in Semitics. Mr. Cotton is a graduate of Westminster College, Pennsylvania, in the class of 1884, and of the Western Theological Seminary in 1887. He spent an additional year at that seminary as librarian and graduate student. He later pursued special studies in Hebrew with Dr. Harper at Chicago University, and has been pastor of the Presbyterian churches of Slippery Rock and Coraopolis, Pa. From the latter charge he comes to Princeton. In behalf of the students the BULLETIN extends a hearty welcome to Professor Cotton.

The inauguration of Caspar Wistar Hodge, Ph.D., and James Oscar Boyd, B.D., Ph.D., as Assistant Professors in the departments of Dogmatic The-

ology and Old Testament, respectively, will take place on Dec. 17, at morning and afternoon services in Miller Chapel.

The charge to Dr. Boyd will be delivered by the Rev. Stuart Dickson, D.D., and the charge to Dr. Hodge by the Rev. Wm. Irvine, D.D. The subject of Dr. Hodge's inaugural address will be "The Idea of Dogmatic Theology", and Dr. Boyd will speak of Ezekiel's testimony to the existence of the Pentateuch in his day.

Prof. Chas. R. Erdman spent from May to Aug. 1 in England. He preached in the pulpit of the Metropolitan Tabernacle two Sundays, in Christ Church, and Westminster Chapel, of which Dr. G. Campbell Morgan is pastor. Prof. Erdman delivered the opening address at Mildmay, and assisted Dr. Morgan at the Mundesley Conferences.

Professor Erdman has made the following preaching engagements for the present term:

Sept. 15—Brick Church, Rochester.

" 22—First Church, Princeton.

" 29—Mercersburg Academy.

Oct. 6—Bryn Mawr, Pa.

" 9—Bethlehem Presbyterian Church, Philadelphia.

" 13—First Presbyterian Church, Trenton.

" 20—Y. M. C. A., Scranton, Pa.

" 27—New Haven, Conn.

Nov. 3—Chambers - Wiley Presbyterian Church, Philadelphia.  
Also P. R. R. Y. M. C. A., Philadelphia.

" 4—First Presbyterian Church, Pittsburgh.

" 10—P. R. R. Y. M. C. A., Philadelphia.

" 17—P. R. R. Y. M. C. A., Philadelphia.

" 24—Lawrenceville.

Dec. 1—Bryn Mawr, Pa.

" 8—West Chester State Normal School.

" 15—Church of the Covenant, Washington, D. C.

" 22—Bedford Presbyterian Church, Brooklyn, N. Y.

The Second Bible Conference of the Pittsburgh Branch of the Bible League of North America was held in the First Presbyterian Church of Pittsburgh, Nov. 4th to 6th. The President of the Pittsburgh Branch is the Rev. Wm. L. McEwan, D.D. Among the speakers at the Conference were Prof. Robert Dick Wilson, Prof. Chas. R. Erdman, the Rev. David J. Burrell, D.D., the Rev. J. Ritchie Smith, D.D., the Rev. Elmore Harris, D.D., and President Wm. G. Moorehead, D.D. The subject of the lecture by Prof. Wilson was "New Evidence on the Book of Daniel". Prof. Erdman spoke on "The Divine Unity of the Bible". Dr. Burrell's theme was "Christ and the Bible". The meetings of the Conference were well attended and much interest was manifested.

Dr. Patton gave two courses of five lectures each on "Obligatory Morality" and "Fundamental Christianity" at Monmouth College, Ill., on Oct. 20 to 27.

## Alumni Notes

Alumni of the Seminary are earnestly requested to send to the Rev. Paul Martin, Princeton, Registrar of the Faculty, changes of address, or any items for publication in the BULLETIN.

The address of the Rev. Newell J. Elliott '07 is Aguascalientes, Mexico.



Married. — At Karuizawa, Japan, Aug. 29, Rev. Walter C. Erdman '02 and Miss Julia Winn. Both Mr. and Mrs. Erdman are missionaries of the Foreign Board. Their residence is Taiku, Korea.

William Monroe Clark '07 and Miss Ada Hamilton were united in marriage in the Madison Avenue Presbyterian Church of Covington, Ky., on June 12. Mr. and Mrs. Clark are spending a year in Germany, where Mr. Clark is pursuing his studies incidental to the Fellowship in Biblical Theology which was won by him.

Robert Knox '07 and Miss Maie Phila Borden were united in marriage at Galveston, Texas, on Sept. 11. Mr. and Mrs. Knox will be at home after Nov. 1 at Chunju, Korea.

The Rev. Charles Allen Fisher '06, pastor of the Manalapan Presbyterian Church, is taking post-graduate work at the University and Seminary.

Three members of the Class of 1907 have returned to Princeton for post-graduate work. They are Theron Lee, Fellow in Apologetics; M. J. Stormzand, Fellow in New Testament, and Lloyd Joseph.

W. C. Press '07 was installed as pastor of the Evergreen Presbyterian Church, Youngstown, O., on Sept. 23.

H. C. Shiffler '07 was installed as pastor of the Presbyterian church at Nine Mile, Mo., on Oct. 13.

Rev. Lorin A. Handley, who graduated from the Seminary in 1905, has been elected to the professorship of Bible and Philosophy in Occidental College of Los Angeles. At the opening of the academic year on Sept. 11th a group of new members of the faculty were formally and publicly introduced. Professor Handley, himself one of the

number, responded, "revealing their loyalty to the institution and affording in himself an illustration of the ability likely to characterize their performance of all the tasks assigned to them".

Immanuel church of Milwaukee has long been one of the foremost Presbyterian institutions of the Northwest. Its monumental church edifice, erected some years ago at a cost of above two hundred thousand dollars, is the most impressive landmark in any waterfront view of Milwaukee. The tall tower is a beacon visible to sailors far out in the lake, for the church is literally "set on a hill". And the congregation has always held morally a position which the location of its home well typifies. Sustained by men of the first rank in the business world of Milwaukee, its financial liberality has made it the helper of all good causes near and far, while its spiritual fervor has made it a great power of righteousness in its own immediate field. The recent death of some of its foremost leaders and the slow advance of business territory toward its site have given some outside observers dubious impressions of its future, but no such doubts are shared by the Immanuel people themselves, happy as they are now in the arrival of a new pastor of splendid vitality and a passionate eagerness to preach the gospel. And they are not shared by the new pastor, who finds in the church a devotion and capability among younger men and women which observers at greater distance do not understand. Mr. Jenkins was called from the Linwood Boulevard church at Kansas City, his first pastorate, where in twelve years he has built up an active and enthusiastic church, one of the important Christian forces of the city, out of

what was, when he took hold of it, a struggling suburban mission. The pastoral and preaching abilities by which he has accomplished so admirable a service are his fair inheritance from a father widely known in the church, Dr. H. D. Jenkins. As child, lad and young man the son was a favorite in his father's parishes at Freeport and Sioux City, and while his father was pastor of Second Church of Kansas City, he returned from university and seminary courses at Princeton to begin his ministry in the same thriving metropolis at Linwood Boulevard mission.—*The Interior.*

### Extra-Curriculum Studies

The number of students working for the B.D. degree this year is specially large, and the course of extra-curriculum studies is a very strong one.

In the Old Testament Department the following courses are offered: Belief in the Future Life among the ancient Semites and its bearing on the interpretation of the Scriptures; two hours during the First term, by Dr. Davis; The Teaching of the Eighth Century Prophets, Dr. Vos; Criticism of Modern Theories of the Pentateuch, and History of the Period after the Exile, Dr. Boyd.

In the Department of Semitic Philology several students are taking special courses in language studies with Dr. Wilson.

In the New Testament Department the courses that are given are the following: The Pauline Soteriology, Dr. Vos; The Theology of the Epistle to the Hebrews, Dr. Vos; Studies in the Passion History, Prof. Armstrong;

The Apostolic Fathers, Prof. Armstrong; Exegesis of II Corinthians, Mr. Machen; The Gospel Infancy Narrative, Mr. Machen; Elementary Greek, Mr. Machen.

In the Department of Church History Dr. DeWitt has several individual students for special private study in the following courses: The History of Doctrine; The History of the Doctrine of the Atonement; American Church History; and Special Studies in Church History.

The courses in the Department of Systematic Theology are as follows: Philosophical Apologetics, including Comparative Religion, by Dr. Greene; The Metaphysics of Christian Apologetics, Dr. Greene; The Idealistic or Hegelian Theory of the Christian Religion, Dr. Greene; Augustine and the Latin Patristic Theology, Dr. Warfield; The Theology of John Calvin, Dr. Warfield; The Person of Christ, Dr. Hodge; The Doctrine of Justification, Dr. Hodge; The Ten Commandments, with special reference to modern problems, Dr. Greene; The Ethics of the Old Testament (open to graduates only), Dr. Greene. Opportunities are also offered for private study by individual students of selected studies.

In the Department of Practical Theology Prof. Erdman has classes in the following courses: Studies in the Pauline Epistles, Studies in the General Epistles, Studies in the Acts of the Apostles, and Methods of Christian Work. A course in The Construction of the Sermon, open to Middlers, is given by Dr. Burrell. Special instruction in elocution and voice culture is given to a number of students by Prof. Smith.

## New Students

The enrollment of new students in the Seminary given below is to October 28th. Several students of the Middle and Junior Classes of last year were prevented by providential causes from returning to the Seminary. A few went to other institutions, but the number is more than made up by the addition to these classes of men who came in from other Seminaries. The new Junior Class numbers 44.

Besides the six fellows of the Seminary who are studying abroad, a list is given below of the Graduate Students, the new members of the Senior and Middle Classes and the members of the Junior Class.

### GRADUATE STUDENTS.

- Gustavus Walter Baldinger, Allegheny City, Pa., Westminster College (Pa.). 1903; Allegheny U. P. Seminary, 1907.
- Lewis Franklin Brown, Princeton, N. J., Franklin and Marshall College, 1881; Princeton Seminary, 1884.
- James Berry Carpenter, Lawson, Mo., Presbyterian College of S. C., 1900; Kentucky Seminary, 1904.
- Spencer Cole Dickson, Hopewell, N. J., University of Pennsylvania, 1895; Princeton Seminary, 1899.
- Lloyd Annesley Joseph, Colombo, Ceylon; Royal College, Ceylon, 1898; Princeton Seminary, 1907.
- Theron Lee, Carbondale, Pa., Lafayette College, 1904; Princeton Seminary, 1907; Fellow in Apologetics.
- David Johannes Malan, Wellington, Cape Colony; Victoria College; Stellenbosch Seminary, 1906.
- Edward De Moss Miller, Gerardstown, W. Va., Princeton University, 1886; Princeton Seminary, 1889.
- Jacobus Arnoldus Retief, Graaff Reinet, Cape Colony; Victoria College, 1899; Stellenbosch Seminary, 1906.
- Robert Robinson, Belvidere, N. J., New York University, 1892; Princeton Seminary, 1903.
- Thomas Rowan, Drumadonald, Ire., Princeton University; Princeton Seminary, 1906.
- Charles Stillman Sholl, Birmingham, Ala., Southwestern Presbyterian University, 1894; Southwestern Presbyterian Seminary, 1896.
- William Nace Sholl, Birmingham, Ala., Southwestern Presbyterian University, 1906; Union Seminary, Richmond.
- Martin James Stormzand, Grand Rapids, Mich., Alma College, 1904; Princeton Seminary, 1907; Fellow in New Testament Literature.
- Isamu Lebby Watanabe, Fukuoka Chikujen, Japan; Momoyama High English College, 1897; Trinity Divinity School, Osaka, 1900.
- John Baptist Wiedinger, New York, N. Y., New York University, 1902; Reformed Episcopal Seminary, 1906.



Matthew Hale Wilson, Omaha, Neb., Bellevue College, 1904; Omaha Seminary, 1907.  
William Moses Woodfin, Tullahoma, Tenn., University of Nashville, 1903; Cumberland Seminary, 1906.  
Isaburo Yano, Sendai, Japan; Tohoku Gakuin College, 1897; Tohoku Gakuin Seminary, 1900.  
Zenjiro Yatsu, Sendai, Japan; North Japan College, 1899; North Japan College, Theological Department, 1902.

## NEW SENIORS.

The Senior Class has received the following new members on dismission from other Seminaries:

Reading Karns Beatty, Germantown, Pa., Maryville College.  
Robert William Frater, Erie, Pa., Harvard University.  
David Laughlin McBride, Salineville, O., Westminster College (Pa.), 1904.  
James Steen McMillan, Londonderry, Ire., Assembly's College, Belfast.

## NEW MIDDLEERS.

The Middle Class has received the following new members:

Charles Edward Baskerville, New London, Minn., Bellevue College, 1906.  
Jesse Maxwell Corum, Paris, Tenn., Vanderbilt University, 1906.  
John Martin Dickson, Mount Forest, Ontario, Canada, McGill University.  
Thomas Johnston Hutchison, Rock Hill, S. C., Davidson College, 1904.  
Samuel Hall McClure, Bellefonte, Pa., Dickinson College.  
Paul Leon Reynolds, Plattsburg, N. Y., Washington and Jefferson College.  
William Frederick Shepherd, Ballyroney, Ire., Queens College, Belfast, 1906.  
Robert Simpson Sidebotham, Lake City, Mich., Princeton University, 1907.

## JUNIOR CLASS.

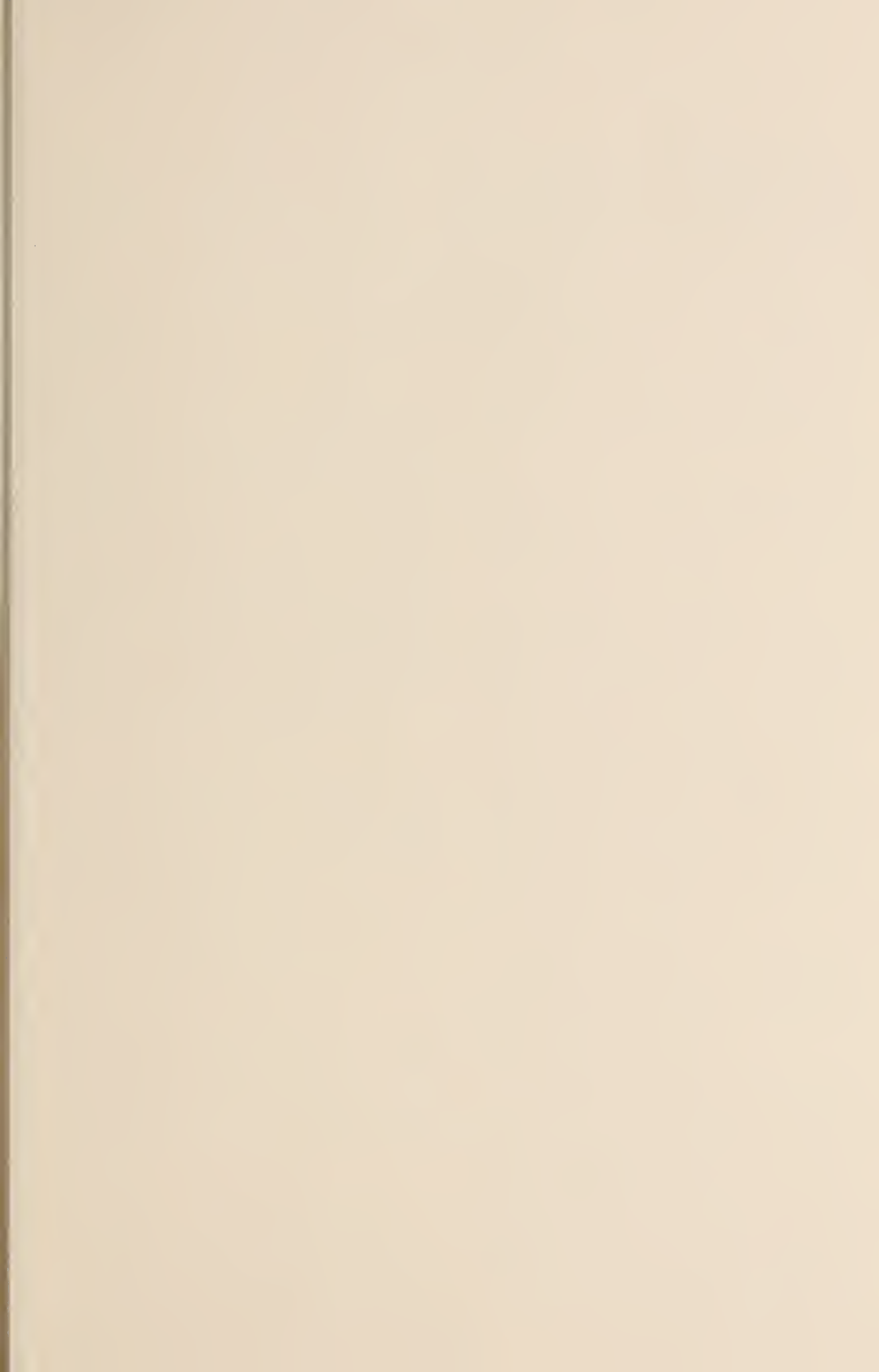
The Junior Class is composed of:

William Aitchison, Holyoke, Mass., Glasgow University.  
William Harvey Amos, Crookston, Minn., Macalester College, 1907.  
Kalil Asaph Bishara, Geneva, N. Y., Hobart College, 1907.  
Harry Haiber Blocher, Dayton, O., Wooster University, 1907.  
Otto Braskamp, Alton, Ia., Grinnell College, 1907.  
George Stuart Bready, Germantown, Pa., Princeton University, 1907.  
Charles Digory Brokenshire, Princeton, N. J., Marietta College, 1907.  
Frederic Zollicoffer Browne, Kosciusko, Miss., University of Mississippi.  
John Wallace Chase, Hanover, Ill., Coe College, 1907.  
Claude King Davis, Wichita, Kans., Fairmount College, 1907.  
Reid Dickson, East Orange, N. J., University of Pennsylvania, 1906.  
Francis Shunk Downs, Dover, Del., Lafayette College, 1906.  
Richard Matthews Elsea, Philadelphia, Pa., Hamilton College, 1907.  
David Kennedy Ferguson, St. Louis, Mo., Westminster (Mo.) College, 1906.

Port LaFayette Alexander Ferguson, Waterloo, Ia., Tarkio College, 1900.  
 Stewart Clark Harbinson, Belfast, Ire., Royal University of Ireland, 1907.  
 Herbert Harry Hayman, Caldwell, Idaho, Wooster University, 1906.  
 Clarence Sidney Hoffman, Gratz, Pa., Albright College, 1907.  
 Wesley Middleton Hyde, Academia, Pa., Princeton University, 1907.  
 Stanley Hamilton Jewell, Marysville, Tenn., Maryville College, 1907.  
 Morris Samuel Jones, Poultney, Vt.  
 William Bryn Jones, Bangor, Pa., Lafayette College.  
 Frederick Adam Kullmar, Jamesburg, N. J., Rutgers College, 1907.  
 Philip Sheeder Landes, Cuntuba, Brazil, S. A., Wooster University, 1907.  
 George Allen Leukel, Eatontown, N. J., Rutgers College, 1907.  
 Hugh Jordan Lilburn, Belfast, Ire., Harley College, London, 1905.  
 Marcus Everett Lindsay, Niograra, Neb., Bellevue College, 1907.  
 Alexander Mackie, Frankford, Pa., Princeton University, 1907.  
 Boyd McCleary, Amsterdam, N. Y., Williams College, 1907.  
 Hugo Arthur Müller, Haddonfield, N. J., University of Pennsylvania, 1907.  
 Karl Brandt Naumann, Circleville, O., Adelbert College, 1907.  
 John Orr, Decatur, Mich., Wooster University, 1907.  
 William Carlos Perez, Camden, N. J., Lafayette College, 1907.  
 Charles Lynch Phillips, Beemerville, N. J., Clark College, 1907.  
 James Albert Pratt, Fleming, Pa., Grove City College, 1907.  
 Robert Jackson Shields, Adena, O., Franklin College, 1907.  
 James Moore Thompson, North Hope, Pa., Grove City College, 1905.  
 William Clarence Thompson, Cambridge, O., Wooster University, 1907.  
 Gerrit Dick Van Peurse, Maurice, Ia., Hope College, 1907.  
 Ralph Alden Waggoner, Stamford, Neb., Park College, 1907.  
 Joseph Raymond Waite, Warriors Mark, Pa., Princeton University, 1907.  
 Joseph Harold Wolf, Glen Rock, Pa., Pennsylvania College, 1906.  
 Horace Kepler Wright, Mt. Crawford, Va., Bridgewater College, 1905.  
 Taiji Yanagisawa, Nagano, Japan; Waseda University, Japan.

The following new students are taking a partial course :

Edward King Hardin, Clover, S. C., Wofford College, 1904.  
 James Leishman, Plainsboro, N. J.  
 Arthur Ernest Marsh, London, England.



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